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WEEKLY REVIEW.

—A gentleman among us has lately found out that Christianity is "a divided and decaying" creed. By divided he means that they who profess to be Christians have not all the same religious views. And the suggestion is that because it is divided it is decaying. Division means disintegration. To require that all who accept the leading facts and doctrines of a system, must have precisely the same views concerning all the details of the system, is to demand a far greater exercise of authority in religion than our opponents would like. One of their objections is that "authority" has too much place in religion. But when they thus allege the existence of different views as an objection, they virtually affirm the necessity of a Papal head, compelling all to have those views and those alone that have his sanction. Because all the Christianity in the world is not subject to the Pope, is not enslaved to authority, therefore it must be flouted as a divided and decaying system. For there is no alternative. Admit the co-existence of Christianity with the right of private judgment, and you have divisions.

It is very much overlooked that Christianity was divided in the days of the apostles. No one can carefully read Paul's epistles to the Corinthians, to the Galatians, to Timothy, to the Hebrews without becoming aware of the fact that there was a considerable number of Christians very decidedly opposed to Paul's teaching on the subject of Gentile converts. They believed that Jesus was the Messiah, but that election was confined to the Jews, and that only by embracing Judaism and receiving circumcision, could the Gentiles attain a position in which Christ would be available for them. And we know that some of those who had been converted by Paul, were afterwards persuaded that they had entered by a false door, and only by re-entering the church through Judaism could they hope for salvation. The missionaries of this form of Christianity seem to have been almost as active as the apostles, as we find them visiting all the places where the Pauline churches had been planted, and sparing no pains to disseminate their views. When Paul was in prison at Rome, they felt that they had a special opportunity for propagating their gospel, and Paul refers to them in his letter to the Philippians: "Some preach Christ of contention, supposing to add affliction to my bonds." They hesitated not to say that God had put aside Paul, because He saw that he was doing harm, propagating error; a good man no doubt, very sincere, but intoxicated by the new wine of the Gospel, he forgot that God had connected salvation with Judaism. So we see that if division means decay, the divided creed of Christianity dates from the days of the apostles, and it is a strange kind of decay that has given the world the Christian era.

—The Roman senate was willing to introduce Christ into the Pantheon, as one among numerous divinities. Many in India would be glad to add Christ to the number of their trusted deities, but they abhor the idea of trusting in him alone. In all these cases the real Christ is abolished and a fictitious Christ assumed; for Christ is either sole Saviour of men or a nonentity. The Brahmo Somajists profess to delight in Christ and in Chaitanya, and can see nothing incompatible in this blended worship. It is related of Chaitanya that when once a friend of his was singing the praises of Krishna, an enemy wounded him; Chaitanya, with fiercely-rolling eyes, angrily called for immediate vengeance from heaven on the offender; but was persuaded by the sufferer to revoke the curse, and call for blessings instead. The *I. C. Herald* puts alongside of this the healing of Malchus's ear by Christ in the garden. But the thing to be noted is that Chaitanya was upholding the worship of Krishna; his zeal was in defence of a system of polytheism and idolatry that has been the curse of India for nearly 2,000 years. With how much consistency can the Brahmists denounce idolatry and the Puranic mythology, and then go into ecstasies over Chaitanya? "Chaitanya only sweetens the deep holiness of Jesus, and softens pure faith into a tender passion," says the *Indian Mirror*, illustrating anew what we have repeatedly said, that God has never imparted any truth to man that man has not sought to improve by some wretched additions of his own.

—Years ago we expressed our inability to accept the theory that the temperature of our globe regularly and rapidly increases as we penetrate it, until a vast interior of fire is reached. Our difficulty was in connection with the bottom of the ocean, in some places miles deep, where, according to the theory, something like boiling heat should be found, but where as a matter of fact no unusual heat exists. Recent soundings give an extreme depth of five miles. A Madras paper now says:

"The theory which admits that the profound parts of our globe are a centre of fire, forms one of the bases of modern geology. Broached fifty years ago by Cordier, and confirmed by a crowd of facts, it is now accepted without opposition. However M. Mohr of Berlin questions the existence of this internal heat of our planet, based upon experiments made at a depth of 4,000 feet in the rock salt of Speremberg. He found that the temperature does not increase as he descended into the mine; on the contrary he concludes, that at a depth of 5,179 feet, increase of temperature ceased, and at three times this depth the region of constant temperature would be reached. He is of opinion that the cause of the increased temperature ought to be sought in the superior strata of the earth's crust."

—A girl of the Koli caste was picked up in the streets of Bombay by a Bhattia, and was afterwards offered in marriage to a Bhattia as being herself of that caste. The parties concerned in the deception have just been prosecuted by the caste-leaders of the Bhattias, and have been condemned to terms of imprisonment for kidnapping. The intense interest displayed in this case by the Bhattias was owing to the terrible possibility of caste defilment, indicated by the attempt to make a Koli girl a Bhattia's wife. The following statement was made by the counsel:

"The Bhattia caste was a wealthy class, and came from Kattywar, where for some reason, few female children lived to maturity. Whatever the reasons, the Bhattias, although wealthy, had much difficulty in finding wives, there being a great scarcity of women of the Bhattia caste; so much so, indeed, that they frequently pay large sums of money for a young wife, Rs. 10,000 not being an uncommon price paid to the parents of a Bhattia girl by a man desirous of marrying and having heirs. The jury would therefore see at once the motive for keeping this girl concealed, until these two prisoners might be able to re-present her as a Bhattia."

Note here the paucity of female children among the Bhattias. We know that infanticide has extensively prevailed in Guzerat and Kattyawar, and it would appear that it still is practised. Only male children are considered worth rearing; in Hinduism, the father's salvation may in fact be said to depend on his son, and sons are consequently valued; but the daughters are of the slightest account. But as sons cannot be had without wives, there comes a time when women are wanted. Another thing to be noticed is that the Bhattias, like the Wanis, have a great horror for the taking of life, and glory in their abstinence from animal food; to kill a flea or a mosquito is to commit murder. Yet what becomes of their infant children?

—It used to be thought that facts were stubborn things, and that history must be taken as we find it. But modern criticism claims the power of re-casting everything, and makes history a cringing dependent, telling whatsoever tale it chooses to make it. We were aware of its magical powers, but confess that the following from the pen of Mr. Wordsworth has taken us by surprise:

"The religion of the ancient world was already an object of direct attack in the age of Socrates and the Sophists, but it was powerful enough, six and even seven centuries later, to give birth to a fervid devotional and philosophical reaction. The disintegration of Christianity may well occupy a longer period than eight centuries. That disintegration really began (as Comte has shown) in the fourteenth century, and may possibly continue for five centuries longer."

The object of this is to make the reader believe that the idolatries of Greece, Rome and Egypt were overthrown by the philosophers! Here indeed is a new rendering of history. It was not Christianity that overthrew the ancient paganism; the ancient pagans kept up, indeed, a bitter and defensive war against the Christians for three centuries, under the impression that the Gospel was putting their system in peril; ten general persecutions of a most sanguinary character were waged against the followers of the Nazarene; yet Mr. Wordsworth can find nothing subversive of the ancient religion but the ancient philosophy. What a mistake the silversmiths of Ephesus made when they imagined that the preaching of the apostles had persuaded the people to renounce idolatry! What a mistake did Pliny make in the report forwarded by him to Trajan, at the close of the first century, alleging that the people were everywhere forsaking their ancient faith for Christianity! Himself a philosopher, he says nothing about any victory gained by philosophy over paganism. On the contrary, his philosophy causes him to sympathize more with the idolaters than with the followers of Jesus. From Socrates down we fail to find any traces of a warfare waged by philosophy against existing creeds, but what do we find is an internecine warfare of the different philosophies. Neo-platonism simply showed the influence of the Gospel upon the philosophy of those days. "The fervid devotional and philosophical reaction" simply showed that many who scorned to surrender altogether their traditional creed, felt themselves, nevertheless, compelled, in the presence of a system like Christianity, to attempt a reformation of their ancestral faith. Mr. Wordsworth's argument is that seeing it took six or seven centuries for philosophy to overthrow the ancient religion, it may possibly take eight or nine centuries for modern transcendalism to overthrow Christianity. So it seems that there is such a thing as Christianity, occupying at least as formidable a position as the Greek and Roman, Egyptian and Assyrian religions together did; and the marvel is that the philosophy which destroyed these ancient deeply racinated faiths, should have

allowed this new faith, Christianity, to attain to such colossal proportions. However, the axe is laid at the root of the tree; a line of philosophers beginning four centuries back and extending (through our learned Principal) four or five centuries on, will bring this widespreading tree to the ground. About the year of our Lord 2375 we shall see what we shall see.—Seriously, is it thus that we are teaching the Indian idea how to shoot? Is this the sort of history that Government is paying such magnificent salaries to get instilled into the minds of Indian students?

—PROFESSOR WORDSWORTH is not accustomed to regard himself as an atheist, he now tells us:

"I find relations in my own mind to the immanent God of Wordsworth's inspired youth, of Goethe's strong manhood, and serene old age; and while allowing myself no illusions about the origin of morality in man, I can still bow down before that ideal of moral law which the great pupil of Kant, Fichte, acknowledged to be the only God he knew, or needed to know, and which Wordsworth, in a strain of almost pure Kantism, has so loftily celebrated in his *Ode to Duty*."

He does not believe in a Creator, in a God that exists apart from the universe or existed before it. A God that is not required to create, or to uphold the universe, is not of much account, and Mr. Wordsworth does not seem well to know what to do with him. If we identify him with an "ideal of moral law" in Fichte's mind or Mr. Wordsworth's, he must have come very tardily into existence, and must be in a very unstable position.

—MEDINA has been attacked by a force of Bedouins. Three days in succession they attacked the place, and were then beaten back. There is a strong feeling in many parts of Arabia against the Turkish domination.

—IT seems that the first reports of Turkish atrocities in Bulgaria fell short of the truth. The accounts received this week are so revolting that we do not like to reproduce them. Had the intention been to create throughout the civilized world a detestation of everything Mahomedan, no more effective means could have been employed. When lust and fanaticism combine, the result is something superlatively hideous.

—To say that man cannot know God, is one thing, to say that God cannot make himself known to his creatures, is another thing. To know God it is not necessary that we should have faculties equal to his; faculties corresponding to his, are what we need and what we have. Our salvation depends upon our knowing God. "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent." A man may know God better than he knows any other being. Without this knowledge, there could not be that perfect unquestioning confidence which God demands of us. God was in Christ, and God is knowable as Christ is knowable. See 1. Cor. ii.

—A BRIEF armistice has been agreed upon by the Turks and Servians. The Porte refuses to entertain the idea of relieving the western provinces of the Turkish yoke, but we believe that it must come to this eventually.

—WE have before us a Marathi tract by the Rev. R. A. Hume, entitled "A Conversation between a Marwadi and a Missionary about Eating Flesh." There are illustrations showing that certain animals have teeth adapted to vegetables, and others to animal food, while man differs from both in that he has teeth of both kinds. There is also a picture of a drop of water magnified, showing the presence of innumerable animalculæ. The tract has been beautifully printed at the Columbian Press, Satara. We congratulate Mr. Hume on the rapid progress he has made in the acquisition of the language.

—"I HAD three years of dreary atheism," said the late Dr. Duncan. It was the atheism of pantheism. His biographer, David Brown, says:

"Pantheism, though for a time it may fascinate profound and mystic thinkers, is found at length by earnest souls to be but a splendid cheat. In sinning you feel that you have offended Nobody—no conscious, personal, living God; you are amenable to no Personal tribunal; you have simply deranged the machine a little, have slightly disturbed the clock-work of the Universe. When you do right, you obey no dictate of conscience, fulfil no moral obligation, please no one who has any right to reward or any business to punish you, attract the smile of no Father into whose loving face you can look up, from whom you may expect help, and with whom you may hope forever to dwell; you do but keep the great machine, so far as you are a part of it, going a little more smoothly and sweetly. Precious consolation this for the heaving spirit!"

—IN the *Western Christian Advocate* we find some notices of the Rev. Wm. Taylor and of the Rev. J. M. Thoburn of Calcutta, in connection with recent camp-meetings. We make some extracts:

"Friday was a day of very great interest at Lakeside. The time was largely occupied by William Taylor—in the morning with a doctrinal sermon; at 1. p.m., with accounts of, or rather with incidents connected with, his missionary work in Africa and India; and in the evening with a second discourse.—Tuesday, at 1-30, there was a very interesting woman's missionary meeting, led by sister Barkdull and addressed by Dr. Thoburn. At 2-30 Dr. Thoburn preached a very clear, logical, powerful sermon. At 7-30 Rev. W. Fitzgerald preached, and Dr. Thoburn followed with an invitation to those out of Christ to seek him, and the altar (communion-rail) was crowded with seekers. Wednesday morning Dr. Thoburn gave a very interesting account of his call to the missionary field, and the progress of the work in India. At 7-30 he preached again and was followed by Amanda Smith, who took the charge of the rest of the meeting."

At another camp-meeting, near Lancaster, Ohio:

"The services of Bros. Thoburn and Taylor were of great value. Bro. Thoburn's sermon on Sabbath morning, and Bro. Taylor's concerning the act of faith as the reception of Christ by the soul, will be remembered while the hearers live. Both were worked constantly while they remained."

—AUGUST 6th, began the fifth annual Sunday-school Assembly at Chatauqua, N. Y. There were 1,549 scholars, and 51 classes.

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SATURDAY, SEPTEMBER 23, 1876.

DUTY AND GRACE.

WE cordially agree with our friend whose remarks we published last week, that "without faith it is impossible to please God" and that the end of our faith is "Christ, the same yesterday, to-day and forever," apart from whom "we can do nothing." There can be no true preaching of the Gospel that does not make this truth very prominent. Paul determined to know nothing save Christ, and him crucified. For him to live was Christ. It is only as Christ is proclaimed that there is any gospel at all. And there can be no healthier state of mind than that in which a man, however long he may have been a Christian, feels habitually his need of Christ in all that he has to say, do, or think. For me to live is Christ, says Paul; I live by the faith of the Son of God. The branches need to abide in the vine, thus only can they bring forth fruit. All spiritual blessings are in Christ. Nothing is more certain than that we can fulfil the requirements of God only as we receive through Christ grace to do so. No preacher of the Gospel can fulfil the ministry committed to him without making this very clear. But it is important to bear in mind that the proffered grace only increases the responsibility. Paul's idea of grace was that of 'power working in us.' "The grace of God that was bestowed upon me was not in vain; I laboured more abundantly than they all; yet not I, but the grace of God which was with me." Now we have sometimes noticed among Christians called evangelical, a somewhat different conception of grace. They appeared to think that the excellence of Christ was to eke out their own deficiencies. They had no idea of serving Christ otherwise than most defectively; coming short of the divine requirements in everything; but happily Christ's perfect obedience would make up for what was lacking; his intercessions would condone their failures; if they gave but four annas in the rupee of God's requirements, Christ at the throne of God would make up the remainder, and secure them in the enjoyment of divine love. Now we do not deny that there is a glorious truth that may be expressed in some such language. We are accepted on the ground of Christ's righteousness; the incense of his intercessions obtains for us remission of sins; we have no standing before God apart from him. But Christ is more than this to the believer. Grace means propitiation, but it also means God working in us to will and to do of his good pleasure. The aid that Christ brings to the believer is in harmony with the prayer he has taught us to offer, that the will of God may be done on earth as it is in heaven. Paul, writing to Titus, bids him enunciate with all authority this view of grace:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present life, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Thus we see that a man shows his knowledge of the grace of God, by a thorough devotion to the commandments of God, the expressions of his will; as in John:

"Beloved, if our heart condemn us not then have we confidence towards God. And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

There is a kind of spiritual invalidism that cannot bear to hear the commandments much dwelt upon. There is not that realization of the grace of God as an "enabling" divine potency in us, that makes a sense of obligation to be pleasant; it is painful, rather; and the instinctive movement of the heart is to ward off reminders of duty, with the shield of Christ's propitiation. The office of the Holy Spirit is conceived of thus: he is to comfort the believer under a sense of constant failure by reminding him of the satisfaction that the Father has in Christ our substitute. But "ye are my friends, if ye do *whatsoever* I command you." This word, Whatsoever, will not allow of any morbid shrinking from duty. Christ for us, Christ in us; these two make the complete system of the Gospel. Faith is feeble and sickly so long as we shrink from the presentation of duty. A true faith does not find his commandments grievous, but exclaims, "Oh how love I thy law!"

The Sermon on the Mount is the gospel of the kingdom as preached by Jesus (Matt. iv. 23, v. 2.) In that he unfolds the length and breadth of the law in a surprising way, showing us sin of deepest die where we had not thought sin to exist. Almost the whole of this sermon is preceptual, and no preacher that ever lived could present any more overwhelming statement of the divine requirements. And before he finishes his discourse, Jesus plainly declares his intention to bring his people up to the observance of this exalted standard, vii. 24-27. There is then, we may be sure, a time and place for the setting forth of the divine requirements, with no jot or tittle abated.

Our Gospel of divine forgiveness falls unheeded on the ears of multitudes in our congregations. They are without a sense of need, because they have no sense of sin, no sense of 'the wrath of God revealed from heaven against the ungodly.' In vain we invite these persons to receive the salvation of Christ. They are not conscious of danger, and know not of any need of salvation. How shall they be brought to feel their need? The promises are so much waste paper to them; or it may be, they only help them to persuade themselves that they are sailing in a smooth sea. Paul tells us that he "was alive, without the law, once," by which he means that at the time referred to, he believed himself to be right with God, having no idea of the real significance of the law; but "when the commandment came, sin revived and I died," he says, meaning that he obtained a truer conception of the requirements of God, and was made sensible of his guilt and danger. Mark makes the gospel of Jesus Christ to begin with

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that repentance which John the Baptist taught (Mark i. 1-4). That which immediately brings men to Christ, is the invitation or the promise; but they would not lay hold upon it, if they were not enlightened as to God's requirements.

It follows from what we say, that a preacher is not making good proof of his ministry who does not present the encouragements of the Gospel to those who would be saved, and who addresses men as though they had in themselves power to do the will of God; and also that a man is not proclaiming the whole Gospel, who does not show that grace is divine power available for the believer.

SERMON.

The foolishness of God is wiser than men; and the weakness of God is stronger than men. (1 Cor. i. 25.)

We learn from the context that the apostle has reference particularly to God's method of saving men though faith in his crucified Son. When Jesus came to his own, to those who had been prepared by prophecies and promises and precepts for his coming, his own received him not; they despised and rejected him; they criticized and cavilled at his teachings; and at last chose rather that Jesus should die upon a cross than that Barabbas, a murderer, should hang there. He is mad and hath a devil, why hear ye him? Thus spake the wise men, the men of letters, the rabbis of Jerusalem. So ever since and everywhere. The Gospel, that which heaven itself proclaims to be tidings of great joy to all people, excites no admiration among men; they prefer their own ideas of religion, no matter how gross they are, their own ideas of salvation, no matter how preposterous. Even the wise and prudent, the men of mark and influence, the distinguished authors, the great teachers and moulders of the age, the men of science, the philosophers—what one may call the Sanhedrim of Europe—even these proclaim to the world that the personality of God, the incarnation, an inspired revelation, an atonement for the sins of men, the resurrection of Jesus, forgiveness of sin, regeneration, a change of heart—that these ideas can only be entertained by ignorant and uncritical people. It was so in the days of the apostles; it was so in the days of Celsus, Lucian, Prophyry, Julian, and in fact during the eighteen centuries that have gone by. Not many wise, not many mighty, not many noble, have at any time ranged themselves under the leadership of the crucified and risen Jesus. 'This people who know not the law,' who listen to Jesus Christ instead of to us, 'are cursed,' under the blight of invincible ignorance; it is no matter what they think.

But why did not God pursue a different method? When a revelation of his will is to be made to the mass of men, why should he not avail himself of those who already have the ear of society, who are looked up to as men of wisdom and intellectual power? Why should he pass by the leaders of thought, the recognized and trusted teachers of men? If *men* undertake to launch a scheme, to inaugurate an enterprize of difficulty—especially if they wish to inspire the mass of the community with confidence, they seek first to enlist the sympathies of influential men, and they come before the public with the names of distinguished persons in testimony of the importance of what they advocate. What could be more reasonable than such a method of procedure? When this course is not followed, the suspicion naturally arises that the project will not bear the test of close examination, and that the countenance of the influential is withheld because they see the scheme to be worthless. Is there not room for a similar surmise regarding religion if it is presented to men without the advocacy of the learned?

The fact remains, whether we apprehend the reasons for it or not, that such is not God's method. Said the Lord Jesus, "I thank thee, oh Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Christ spoke openly, and nobody was precluded from hearing him; but there was something in the "wisdom and prudence" of the higher classes that indisposed them to receive his instructions.

In the first place, his doctrine made no distinction between the learned and unlearned. It contemplated men as sinners, forgiven or unforgiven; it did not weigh the learning of men against their sins, but regarded it as an aggravation. In the parable addressed to Simon the Pharisee, he admitted a difference in the amount of indebtedness, but none in the fact of bankruptcy; neither debtor had anything wherewith to pay his debt. Had he addressed the learned first, and sought to reach the masses through them, he would only have intensified the disposition to reverence human learning.

A more important reason presents itself. The Gospel demands self-renunciation. It puts God on the throne, and man in the dust. The will of God is to be supreme. His ideas of things are to be adopted. What is highly esteemed among men, is abomination in the sight of God. Everything in the mind and life is to be subjected to the crucible of God's word. Repentance is demanded; humiliation; self-abnegation. These things are difficult for any man, but chiefly for one who is standing on a pedestal of honour, compassed about by the incense of popular applause, or it may be by that of his own laudations. What Jesus said of the rich man is true of all who are high up on the pyramid of society: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." For it is only faith that brings us under the power of the Gospel; but faith in Christ means the abandonment of faith in self.

Saul of Tarsus had a good deal of the wisdom and prudence that were so highly prized in Jerusalem. He was learned in all the wisdom of the Jews, and seems to have had some acquaintance with Greek literature. He enjoyed a high degree of popularity. He had to sacrifice all these advantages to become a disciple of Jesus. "What things were gain to me, those I counted loss for Christ." From the chapter whence our text is taken, we learn that there were some in the church at Corinth, that rather gloried that they had been converted by Paul, that distinguished man, that man of culture, no mere fisherman, no illiterate tax-gatherer, but a man fitted by his advantages and abilities to move in a higher social sphere. Paul was greatly vexed when he heard of this, and brake out with the earnest statement: "Christ sent me to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." We learn from this that anything in the preacher that would cause his hearers to think about his wisdom and ability, instead of about Christ, would be a hindrance. The word wisdom gives Paul the key-note, and most of what he says, up to the end of the 4th chapter, springs out of it.

In all this we have evidence that the Bible is not of man. If it had been of man, it would have aimed to get hold of the sources of influence that exist in society. In corrupt forms of Christianity we see this tendency; but the Bible is remarkable for its disregard of these, and for its reliance upon the unseen and divine.

From the beginning of the world this love of intellectual independence has been a snare to men. In Eden the temptation came thus; "It is a tree to make men wise; ye shall be as gods; ye shall not surely die." The highest wisdom is in keeping close to God, the source of all true wisdom; but Adam was persuaded that the highest attainments were to be reached by independence, and the only real freedom was in acting apart from God. Men are still eating of the tree of the knowledge of good and evil, and not of the tree of life; and what they eat is a curse because it comes not in the ordering of God.

Sir Isaac Newton, Bacon, Milton and other men of the highest order of intellectual ability, have seen the glory of God in the face of Christ and have gladly taken the lowly place assigned by the Gospel, realizing that a man can receive nothing (essentially good) except it be given him from heaven. Heartily could they say Amen to the words of Jeremiah: "Let not the wise man glory in his wisdom, neither let the rich man glory in his riches; let not the mighty man glory in his might: but let him that glorieth glory in this, that he knoweth and understandeth me, that I am the Lord who exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord."

(To be continued.)

NOTICE.

The Rev. A. Stothert will deliver a Lecture this evening on "Kant and Rationalism" in the hall of the Free General Assembly's Institution, Khetwady, at 8 P.M.

Epitome of News.

Saturday, September 16.

—*Zion's Herald*: "Many of our readers will recollect the colony of Maine and New Hampshire Adventists, numbering 250 persons, under the leadership of Adams, who perhaps fifteen or twenty years ago, emigrated to Jaffa, in Palestine. Eight years ago the enterprise exploded, and there now remain but two or three men and some widows and children. Curiously enough, a son of a New Hampshire woman, a lad twelve or fourteen years of age, is preparing to be a guide and dragoman to travellers in Syria. He speaks English, French, German, Arabic, and Oriental Yankee."

—"Some of the native Australian tribes comprise some of the most degraded specimens of the human race. But within a comparatively short period Moravian missionaries have been instrumental in effecting a remarkable change in their character and habits."

—As our contemporaries are interested in what relates to Mr. Moody, we commend to them the following from a Boston paper: "Mr. Moody having, while in New York, referred to the *Ledger* in not very complimentary terms, that paper retaliated by stating that he received for his few days' work in Savannah, $1,500. The truth is, he received nothing at all, but labored at his own charges."

—The *Tablet*, a Roman Catholic journal of New York, thinks that if Lynch law is ever justifiable, it is when employed in putting to death a man who reads the Scriptures to his Catholic neighbors, or, to use its precise words, "when in a country devoted to the Catholic faith, a blaspheming infidel, having become interested in the Bible, proceeds to interest his neighbors." The blasphemer who provoked the above anathema was a Protestant Mexican, who was lately shot dead in his own house, and then hung in his wife's presence. "The crime," says the *Tablet*, was in "insulting the religion of the people." The religion of such people could hardly be insulted, we should think.

—Between forty and fifty miles of the railway from Rangoon to Prome will be opened in November next. Had not the embankments given way in one or two places, the line would have been opened by this time as far as Prome. As matters now stand, it is expected that the entire line will be completed by April next.

—*Englishman*: "Lady Agnes Duff (Viscountess Dupplin that was) emerged from the home of the Clewer Sisterwood, near Windsor, where she had been *en retraite*, and was married on 5th August to Mr. Herbert Flower, the *teterrima causa* of her divorce from Lord Dupplin."

—Mr. A. E. Carey, late of the Telegraph Department, Kurrachee, has been tried before the High Court on a charge of breach of trust, and acquitted.

—The *Dacca Prakash* writes that in consequence of the scarcity of Brahmin girls in Dacca, the possession of a girl there has become a prolific source of gain to many Brahmins. One girl was lately betrothed to three persons, and large sums of money were taken in advance. One of the suitors has applied to the civil court for the recovery of his money. Shall we infer from the above that infanticide (in the case of female offspring) is still practised in Bengal?

—A Paris telegram in the *Standard* says that a most savage duel has been fought in Belgium between MM. Pindy and Chardon, two well-known Communist refugees. They fought with sabres. One received six gashes, and the other eight, when they fainted from loss of blood. Both of them had pieces of flesh sliced off their faces and bodies. The cause of the encounter was a quarrel in which they accused each other of robbing the funds of the

Commune. If the duel proved anything, it proved that both were guilty.

—*Times of India:* "Yesterday, at the Fort Police Court, before Mr. C. P. Cooper, Senior Magistrate of Police, Babajee Naikoo and Ranoo, woman, stood charged with branding their daughter-in-law, Saée, a girl only seven years old, under the following circumstances. Mr. Ardeshir Bezonjee, pleader, appeared to defend the prisoners. It appeared that the young girl was often found in the company of a prostitute, and although remonstrated with on several occasions, continued going to her from time to time. When the defendants saw that their remonstrances were of little avail, they caught hold of the girl and severely branded her hands and feet, which prevented her moving about for more than a week." The parties were bound over.

Monday, September 18.

—*Delhi Gazette;* Kussowlie: "Mr. R. S. Barter, a sub-lieutenant of about three years' service, and well connected in the army, had been out in the hills above Solon, shooting, and on Monday last his body was brought in with the head pierced through from ear to ear by a bullet. There were no marks of powder about the face, and this, together with the position of the wound, render it highly improbable that death occurred by his own hand, even if such a suspicion could attach to a person of the unfortunate officer's temperament."

—*Bombay Gazette*: "The long-wished-for event has taken place; the dreams of months have been realised. Have we been asleep in a by-gone age and suddenly woke up to find ourselves in the nineteenth century, or was it reality that we witnessed on Friday night?" Are our readers full of impatience to know what wonderful scene was witnessed on Friday night? It was a Calico Fancy ball given by Lady Staveley, and several hundred ladies and gentlemen have their names printed in full in the papers.

Tuesday, September 19.

—*Times of India:* The Reverend Father Rivington had, we understand, a crowded audience at the Framjee Cowasjee Institution on Thursday evening, and his lecture on the development of the moral nature in man, was most attentively listened to. The Hon. Rao Sahib Vishwanath Narayan Mundlik occupied the chair, and a good proportion of the leaders of native society were present. The lecture, we hear on all hands, was highly appreciated.

—Jetha Ramchunder has been sentenced to be hung for the murder of a boy at the Moombadevi tank last month. The murder seems to have been committed for the sake of the child's ornaments.

—*Calcutta Statesman*: "Mr. Bijohn, while eating his toast and half-boiled eggs for *chota hazree*, discovered something wrong, the former tasting bitter. He scrutinized the toast, observed a sort of greenish powder on it, and at once wrote off for the police. Inquiries having been instituted, the khitmutgar, a faithful servant of eight years' standing, was found to have absconded. Search was made for him, and when he was found and questioned, he said that a late importation in the house of his bachelor master, no other than one of the female sex, had been constantly nagging at him and trying to disalienate him from his old, old master; consequent on this he consulted some of his friends, and by their advice procured the leaves of a plum tree [dry], powdered it, and after repeating some *munthurs* [witchcraft], administered it to the complainant in the hope that by so doing he would regain his favour."

—*North China Daily News*: "The persecution of Christians in the neighbourhood of Chung-king, which we reported some months ago, has not slackened, although it has now been going on since the beginning of March. Between the 13th and 20th July, four converts, venturing to return secretly in too great a hurry to re-visit their ruined homesteads, were caught, cut too pieces, and thrown into the river. Infamous libels against Europeans inundate the province, without the mandarins, either great or small, taking any notice. The consequence is that sinister rumours are intensely prevalent; and if orders are not quickly sent from Peking, recalling the magistrates to their duty, the result will be a general massacre of missionaries and Christians. Already at least 600 houses have been burnt or pillaged, and about fifty converts killed, without the mandarins having yet done anything to punish the assassins, or stay the disorders."

—*Bombay Gazette* telegram; Negapatam, 18: Government have suspended Mr. Weld, of the Madras Civil Service, head assistant collector here, for two months. Some time back a *Sanyassee*, or Brahmin recluse, died and was buried, without the sanction of the municipal authorities, on the bank of the chief public drinking-water tank here. Backed by the unanimous opinion of the municipal medical authorities, on purely sanitary grounds, Mr. Weld insisted on the exhumation of the corpse, which was removed by the relatives of the deceased, but all the Brahmins throughout the district joined in a protest to Government against what they considered to be sacrilege. Government, in replying to their petition, altogether ignoring the sanitary question involved, have directed the Collector to convey to the relatives of the *Sanyassee* expressions of regret at the whole proceedings; and also to reimburse them Rs. 800, expenses of the second burial; and suspend Mr. Weld. The Government order is not published. Public opinion is excited and disposed to resent the cruel and unfair treatment of a deserving young officer for discharging faithfully his duty for the public good.

—At Khundwa a police schoolmaster first shot a police havildar, and afterwards himself.

Wednesday, September 20.

—*N. E. Evangelist:* The proposed tunnel under the river between Jersey City and New York, will be nearly two miles long, and it is estimated, will cost $15,000,000. The road-bed will be twenty-three feet wide. The enterprise is in the hands of wealthy capitalists, and its success is possible. The first wires of the East River Bridge were stretched across the channel on Monday last, Aug. 14th, and flags were raised in honor of it on each pier. These are the first wires of a foot bridge to be used by the workmen whilst constructing the railroad bridge. The wire is much higher than the bridge will be.

The population of Brooklyn in 1865 was 296,112, and in 1875 was 484,616—an increase of 188,504 in ten years. During those ten years the number of buildings erected in the city was 19,818. Of the 1,506 erected last year, all but 10 were dwellings. Applying this ratio to the buildings of the ten years, we have more than 19,700 dwellings, which would indicate an average population of about 9 and a fraction to each dwelling. The census of 1870 represented the average as a little less than 9.

It is announced from Superior City that the recent terrific blow on the lake, started two quite large floating islands from near Rice's Point, blew them across the bay out through the canal, and several miles out in the lake, when the wind changed about and blew them across the lake and on to the Wisconsin shore. The islands were covered with quite a growth of trees, and as they were floating across the bay, through the canal, and out on the lake, presented a very novel sight, and were watched by hundreds of spectators.

—The *Christian at Work* refers to the operations of the charlatan Flint, who kept up communications with "the medium spiritland" with his little steam-kettle, much to his pecuniary profit: Take it all in all, the whole affair presents a queer mixture of the ludicrous and the sad: for it is inexpressibly funny to think that accomplished gentlemen, with not a little natural *hauteur*, and laying claim to a pretty large share of personal dignity, should steal cautiously around to consult such a creature as this Flint, about the mysteries of the eternal world. And there is something very sad to think that gifted men, of no mean intellectual powers, more, that men professing the Christian religion and with all the warnings of the Bible before them, should so far forget themselves and put wholly away their faith in God as to consult these low-lived impostors! We do wretched business. It makes us blush for humanity and for these nominal Christians who prefer the words of an impostor to the promises of the Bible and the wrestling power that every true believer has with God in prayer.

—Cactus is now crushed into pulp for making paper. Thousands of acres in California are covered with cactus and a Captain Walker there has found out that paper can be made from it.

—*Evangelist:* "When at Salt Lake recently, we had a long interview with Brigham Young, of which we propose to give an account hereafter, and perhaps may attempt some analysis of the power of that remarkable man. One thing only we mention here—he deplored with pathetic voice, and almost weeping eyes, the divisions of the Christian world. It was 'most lamentable,' and it was so easy to heal them all. The way was so plain that the wayfaring man need not err. Let all the world become Mormons, and the work is accomplished! Now that the secret is told, there need be no farther delay in the progress towards complete unity. We think we know of some other sects whose claim to be the only true Church, and whose easy method of union by having all the Christian world come into their fold, are about as respectable as Brigham Young's."

"The allies have entered Paris. From England and Scotland, from Holland and Switzerland, Italy and America, an army, small but formidable, has besieged Paris and surrounded her with forts. Montmartre and Batignolles on the north, Montsouris and Ivry on the south, St. Antoine, Belleville, and Menilmontant, and even the borders of the Champs Elysées Quarter are already occupied, and the number of fortified positions rapidly increases.—It was Pastor Fisch who applied the above expression to the Rev. R. A. McAll's mission for workingmen; and its *eighteen* preaching stations, established, with one exception, in the exterior *arondissements* of Paris—those outlying towns added to the city by Napoleon III.—seem to justify its use. This mission has before been noticed in the *Evangelist*. It was founded by Mr. McAll immediately on the close of the Franco-German war. He came to Belleville, then teeming with communism, and all the effervescing passions which it engenders; here he selected a ho. for himself and hired a room, which was fitted up and thrown open to workingmen. A sign over the door bore the legend: 'To Workingmen; Moral Reunion; Free Library.' Here were held such meetings as were then possible, consisting at first principally of singing and the reading of interesting selections or original articles. Bible-reading and prayer were gradually and cautiously introduced, and the preaching of the Word soon followed. It was not long before a new station was added, and then another, and 'reunions' were multiplied, until, at the close of the fourth year, we find (Annual Report, Jan. 1, 1876) the number of stations to be seventeen, with 2,774 sittings."

—The President of the U. States, on the Hamburg massacre: The scene at Hamburg, cruel, bloodthirsty, wanton, unprovoked, and uncalled-for as it was, is only a repetition of the course that has been pursued within other Southern states within the last few years, notably in Mississippi and Louisiana. Mississipi is governed to-day by officials chosen through fraud and violence, such as would scarcely be accredited to savages, much less to civilized and Christian people. How long these things are to continue, or what is to be the final remedy, the Great Ruler of the Universe only knows. But I have an abiding faith that a remedy will come, and come speedily, and I earnestly hope that it will come peacefully. There has never been a desire on the part of the North to humiliate the South. Nothing is claimed for one state that is not freely accorded to all others, unless it be the right to kill negroes and republicans without fear of punishment and without loss of caste or reputation. This has seemed to be a privilege claimed by a few states. . . . . The government that cannot give protection to life, property, and all guaranteed civil rights—in this country the greatest is an untrammeled ballot—to the citizen, is in so far a failure.

—*Advance:* "Gov. Chamberlain has shown no sign of wavering in official duty relating to the Hamburg massacre. The coroner's inquest charges Gen. M. C. Butler, Col. A. P. Butler, Dr. Pierce Butler, the Rev. J. Meeling, and fifty-three other citizens of Aiken and Edgefield counties, and thirty Georgians with murder. The inquest is said to have been thorough. Warrants of arrest for all these parties are now in the hands of the Sheriff of Aiken County.

—John J. Astor and William B. Astor propose to erect a magnificent stone altar and reredos in Trinity Church as a memorial of their father, the late William B. Astor. It is to be built of Caen stone, white marble and alabaster, relieved by gold and mosaics. But possibly the deceased millionaire is now thinking more of that 'new stone with the New Name written on it' and would be better pleased to know his sons were making their 'title clear' to the same."

—"The acceptance of the Presidency of Amherst College by Prof. Seelye gives general satisfaction. He is to have $4,000 salary, without perquisites; to discharge the duties of professor of mental and moral philosophy as heretofore, and to continue in congress until his present term is completed.

—*Indian Public Opinion* reports the death, by his own hand, of Mr. R. Green, Assistant Engineer, Sirhind Canal, stationed at Bul, about ten miles from Ludhiana.

—The *Daily News* prints a long letter from its special commissioner in Bulgaria, drawing attention to the terrible condition of the country. There is, he says, no security for life or property. The Turkish population is armed; the Christians have been disarmed, and the former do exactly as they please. Every day the Bulgarians are robbed and plundered by their Mussulman neighbours. They are forced to work without pay; they are in some places obliged to pay for permission to gather their own harvest; they are robbed of their cattle and horses. If they complain or make the slightest show of resistance, they are beaten and sabred. The country is in a state of complete anarchy. The Turkish authorities

neither administer justice nor maintain order; they will do nothing, and they will, if possible, prevent anything from being done. Unless, therefore, Europe takes the matter in hand, disease, cold, and famine will do their worst, while at the same time there is imminent danger of another Mussulman rising, far surpassing anything that has yet happened.

—*Times of India*; London: "A tourist, Mr. Barnard, a nephew of the late Michael Faraday, has been lost among the Westmoreland mountains, and his disappearance has caused considerable excitement. Viscountess Strangford has announced her intention of going out to Bulgaria to relieve the sufferers there. She is the youngest daughter of Admiral Sir Francis Beaufort, K.C.B. Captain Riley, late of Madras, fell down dead at a fancy dress ball at Glasgow on Tuesday."

—The British ship Galloway, Capt. J. McKinlay, which arrived in harbour on the evening of the 18th inst., from Leith, with coals, was on fire. The fire has been since extinguished.

—The following appears in the *Bombay Gazette*, taken perhaps from an up-country paper: "It is said that the excitement among the Hindoos of Peshawur, caused by the conversion of a student of the mission school, still continues. As some Mahomedans sympathise with the Hindoos in this matter, it will need very careful management on the part of the local authorities in order to prevent an outburst of popular feeling, which would, as a matter of course, lead to disastrous results."

—*Overland Mail*, September 1: It is impossible to overstate the feeling of abhorrence of the Turks which is taking possession of the British people as the facts concerning Bulgaria are established. The foulest crimes have been perpetrated by Turkish troops, and the leaders in outrages have been promoted. The refutation of charges brought against the Bulgarian villagers by Turkish officials is general.

A preliminary report by Mr. Schuyler, the American Consul-General, has been published. Mr. Baring's report is anxiously looked for. So far most of the recitals of the *Daily News* correspondent have been confirmed.

The British Government have decided to send aid for the sick and wounded in the war in the East.

Indignation meetings upon the Bulgarian massacres have been organised at Liverpool, Hackney, Sheffield, Glasgow, Leicester, Boston, Plymouth, and other places.

—A great fire at San Francisco on August 28 destroyed 100 buildings, including the German Hospital. The loss is estimated 500,000 dolls. Two hundred poor families are homeless; one fireman was killed and several persons were injured.

—The 165th asteroid has been discovered.

Thursday, September 21.

—*Bombay Gazette*; Constantinople, 30: "A very pertinent question has been put to the Grand Vizier by Sir Henry Elliot, H. B. M.'s ambassador:—"Supposing the Great Powers of Europe should agree that in the interest of humanity, as well as in the interest of all parties concerned, an end should be put to the war between Servia and Turkey, with whom shall the matter be discussed, with a madman or with his irresponsible ministers?" It would appear from this that England has had something to do with the change of Sultans.

—The Hydaspes with English mails for Bombay left Aden Wednesday, 7 p.m.

—The *Gazette* hears that "on Monday evening last the ferry-boat which conveys passengers across the Saburmuttee at Ahmedabad was capsized. The night was intensely dark, rain falling, and the river running strongly. Most of the passengers were rescued, but one native girl was found missing and is supposed to have been drowned."

—*Daily News*; Belgrade: When we were at Panagurishti we were shown, in the ruins of the church, before where had stood the altar, a black spot specked with calcined bones, on which lay a bouquet of flowers. This was the remains of a priest, Theodor Peoff, 85 years of age, who had been seized and tortured in the hopes of obtaining money, mutilated and maltreated in ways which only the foul imagination of a Turk could invent, then killed and burnt here before the altar. In another place we were shown a black spot where an old blind man, Dondje Stregleyoff, was beaten half to death, and then thrown senseless on a heap of wood and burnt alive. There was an old man here, Zwatko Boyadjieff by name, a public benefactor, a liberal contributor to the school fund, who in winter supported half the widows and orphans of the place, who was renowned for his charities to Christian and Turk alike. He was likewise seized, tortured, and maltreated. His eyes were put out, and after undergoing the most fearful torments, he was thrown on a heap of wood, fainting or dead (the people do not know which), and burnt. They seized the priest Nestor, and cut off his fingers one by one to extort money, and as the poor man had none to give them they continued by cutting off his hands, and finally his head. We were shown, in the yard of a neat little cottage embowered in trees, a grave, beside which a woman was kneeling as we passed. It was the grave of a young man of eighteen, who had just returned home from school when the troubles began, after an absence of two years, and who had taken no part in the outbreak. They had seized him, and in mere sport cut off his hands one by one in the presence of his mother, then killed him. What made these acts more terrible was that many of them were committed in the presence of the weeping relatives—wife, mother, brothers, sisters of the victims. And they were repeated by the hundred. It would take a volume to tell all the stories that were related to us. But it was not only old and young men who suffered; women, young girls, children, infants, were ruthlessly slaughtered. These Turks have no pity, no compassion, no bowels. They have not even generosity, the pity of wild beasts. Even the tiger will not slay the young of its own species. But these Turks, these strong, bearded men, picked infants up out of their cradles with their bayonets, tossed them in the air, caught them again, and flung them at the heads of the shrieking mothers. They carried little babes about the streets on the points of their bayonets with the poor little heads and arms drooping around the barrels of their guns, and the blood streaming down over their hands. They cut off the heads of children and compelled other children to carry the still bleeding heads about in their arms. I would have the reader remember that I am relating facts that have been coldly and concisely noted down in my presence by Mr. Schuyler; facts that were told him by people who wept and moaned and wrung their hands; and fairly tore their hair at the bare remembrance of the scenes they were relating. Hundreds of women came to us, recounting what they had seen and what they had suffered. Not a woman in the place seems to have escaped outrage. They all confess it openly. In other places where these things occurred the women have shown a hesitation to speak—in some cases denied they had been outraged, and we afterward learned they confessed to others that they had been. At Avrat-Alan, a delegation of ladies called upon Mr. Schuyler to make their complaints, and he was somewhat astonished to find they had very little to say. Upon going away, however, they left him a letter, signed by them all, saying that scarcely a woman in the place had escaped outrage.

—"Traveller" writes to the *Times*:—English and American railways present, at one point, a marked, and to an Englishman, a humiliating contrast. We have failed to establish any proper control over running trains. The Americans have established a control which is almost perfect. After fifty years' experience we still employ for stopping our trains the rude and effective methods which were in use at the very dawn of railway travelling. When the driver of an English train sees danger before him, he shuts off steam. His fireman begins in haste to turn a lever. The guard, warned of impending peril, makes his way as quickly as possible to a similar lever at another part of the train. In ten to fifteen seconds the combined efforts of fireman and guard have applied the brake to fourteen wheels—probably one-fourth of the number present in the train. Meanwhile, the space which intervenes between the rushing train and the obstacle which threatens its destruction has diminished with fearful rapidity. An English train, running at full speed, cannot be brought to a stand under eleven or twelve hundred yards, and that is seldom afforded in cases of accident. Ordinarily, the feeble action of our brakes is cut short by a shattering collision and the death or injury of many of the passengers. In presence of a similar danger the American driver touches slightly a little handle which stands up before him. In less than two seconds every wheel in the train is grasped by a powerful brake, and before the train has traversed a distance greater than one-and-a-half times its own length, it is brought to a stand. A train running even at our high English speed is stopped easily in fifteen seconds, and within 600ft. of the point where danger was discovered. Many accidents occur with us from waggons breaking away upon inclines and running back uncontrolled. The American brake renders such accidents impossible. The separation of one portion of the train from the rest causes, without any human agency, the instant application of a brake to every wheel in both sections. Last week an accident of this class occurred on the Midland line. The American brake would have had the whole train at a stand within a few seconds of the separation. As it happened, the driver held on his way, ignorant that anything was wrong, and his disjoined waggons followed him on a down grade. When at length he stopped, they struck him with great violence. Just as the collision occurred, the Scotch express—which on the Midland is fitted with an American brake—rushed past at full speed. One of the carriages struck the projecting *debris* of the wreck. That contact put the brakes on to the whole express train almost before the driver was aware of the accident.

Friday, September 22.

—The Rev. Luke Rivington delivered a lecture on "The Moral Life" to educated natives yesterday. According to the report in the *Times of India*, he concluded by calling "upon the crowded audience to develope their moral nature, based upon the principle that there was a distinction between right and wrong, and in the conviction that right leads to happiness and wrong to the contrary." Bishop Mylne was in the chair and said at the close that this was by far the most interesting evening he had spent in his life.

—Certain members of the Indian Government Telegraph Department in Sind, headed by the Acting Superintendent of that division, have got up a subscription to indemnify Mr. Pope for the fine of Rs. 500 inflicted on him by the Hyderabad sessions court and the expenses of his trial. Mr. Pope was tried for having caused the death of a camel-driver. The *Times of India* thinks that this subscription should receive the attention of Government as virtually causing a failure of justice.

—Same: The pitiless proceedings in the name of the London, Bombay, and Mediterranean Bank have long been a scandal to the name of justice in this city. The pathetic and eloquent protest raised in the High Court the other day by one of its victims—an impoverished old man, upwards of seventy years of age—was one that well might claim the serious attention of the Chief Justice and the executive through its law officers. The grey-headed old Mobed said—"I think, my lord, the Court should put a stop to the proceedings of the Bank here. They are the cause of oppression and ruin to the poor. The toleration of such cases in a British court of justice tarnishes the fair fame of British justice itself. These matters should be represented to the authorities in England. . . . These are all the consequences of the fraud by which this Bank was joined to an insolvent bank in England; and is it not a reflection on British justice and fair play that such things should be tolerated?" All this may be very irregular, and sound rather absurd to men of the law; but we feel satisfied that the more thoroughly the claim of this liquidation is looked into, the worse it will appear if regarded in the daylight of equity. The fraudulent proceedings, the iniquitous amalgamation by which the Bombay shareholders were victimised *en masse*, after having most of them been entrapped in the first instance, are sufficiently notorious; and we cannot understand how a jurist like Sir M. Westropp, of comprehensive views and with a lively regard for justice, can sit smiling by, whilst the forms and powers of the Court are being prostituted to crush every unfortunate contributor from whom but a few rupees can be squeezed."

—The rupee is at 1*s.* 7 11/16 *d.*

—Deaths last week, 326.

—Fall of rain, up to yesterday, 58 inches.

—*Bombay Gazette*: "We understand that Mr. Glover has obtained an important contract, valued at seven lakhs, for the excavation of a portion of the land required for the Prince's Dock. The result of this work will be that a vast quantity of earth will be set free for reclamations on Moody Bay, and that the dock will be opened two years earlier than was at first expected—that is to say, it will probably be ready for use early in 1879."

Miscellany.

—One of the speakers at the Mildmay Conference related the following:

A friend of mine in Manchester has a canary that sings very sweetly. The other day a neighbour brought his canary and asked to be allowed to hang the cage close to my friend's cage. "What for?" "Well, it used to sing very well, but not now." "How is that?" "Last year, I hung its cage outside the window in the sun, and the sparrows came round it to pick up the seed, and instead of its teaching them to sing, it lost its song, and learned their miserable chirp. If I hang it beside yours, it may learn to sing once more." Ah, many of us get down to the miserable chirp of the earthly sparrows, instead of teaching them the song that God would have us sing, in the power of the resurrection life.

—*Advance*:

A correspondent is troubled with an article in a recent *Advance* on "Religious Conversation with

the Impenitent." "My unconscious spirit and influence," he says, "will tell, and all my talk separate from that is worse than nothing. There is so much pious twaddle everywhere that good sense and good taste turn from the subject with disgust." By all means, if one cannot speak with others concerning personal religious interests, without falling into the use of "pious twaddle," he would better wait till he gets real piety enough to save his tongue from twaddle of any sort. But we must confess to a suspicion as to the great value of the "unconscious spirit and influence" which do not prompt and instruct one's tongue to something more useful than pious idleness. "The religion of common life is effective, and nothing else"; very true, but if a person's conversation is not a part, a most significant and vital part, of common life, what is? Besides, it is neither good sense nor good taste for an otherwise level-headed man to let his disgust at the faults of some turn him away from a plain duty or a great privilege. For, of all the ways by which influences act and react in society, there is scarcely one which, on the whole, is so effective as that of *conversation*. When you know the character of the prevailing conversation in any family, or in any community, you can easily infer the rest."

—Longing for a Revival in Glasgow.—Nov. 18, 1852.—How my morning readings in *Jonathan Edwards* make me long for a revival. It would be worth a hundred dead General Assemblies if we had a meeting of believing ministers or people to cry to God for a revival. This, and this alone, is what we want. Death reigns! God has His witnesses everywhere, no doubt—but as a whole we are skin and bone. When I picture to myself a living people with love in their looks and words, calm, zealous, self-sacrificing, seeking God's glory, and having in Glasgow their citizenship in heaven, it might make me labour and die for such a consummation.—From *Dr. Norman Macleod's Journal.*

You cannot read the Bible as you do other books. I visited a chromo establishment in Boston, and saw the process of printing a picture of some public man. The first stone made hardly an impression on the paper. The second stone showed no sign of change. The third no sign. The fifth and sixth showed only outlines of a man's head. The tenth the man's face, chin, nose, and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forward as natural as life. It looked as though it would speak to you. So carefully and prayerfully read the word of God—read the same chapter again and again—and the twenty-eighth time Christ Jesus will shine forth.—*D. L. Moody.*

—Agreeable Surprise. On the 22nd of May, 1850, a beautiful vessel, which had left San Francisco on the 7th of April, was wrecked on the weather reef of Ongea, one of the Fiji Islands. Knowing the savage, cannibal character of the natives, the shipwrecked mariners looked at each other in mute despair. A momentary silence reigned unbroken, save by the roar of the breakers and the dismal sighing of the wind. The sea making continual breaches over the vessel, and threatening to sweep the decks fore and aft, the crew, after a brief consultation, destroyed all the spirits on board, and then took to the boats. They were aware of their danger from the cruel natives, but there was no choice; so they pulled toward the shore, from which they were distant about seven miles. After crossing other reefs, they approached so near the shore as to see the natives standing on the beach.

"They approached," says Mr. Plunkett, "and made signs, but we could not understand them. For awhile we lay upon our oars, for the purpose of discussing how we should act. Some were for seeking a passage out to sea, and shaping their course for the Isle of Pines, nine hundred miles distant; others were for urging our way through the reefs toward the shore. I was of this number, for I preferred the natives to the billows; and in this, at last, all concurred. We hoisted our ensign, and gave it a cheer; upon which the natives launched a canoe and came off, giving us a hearty shake hands. We were astonished, and having landed, the moon shone forth, and the bay was tranquil. We once more trod the green sward, and my heart beat quick. Being met by several natives, they conducted us to a hut, where an ample supper of yams and cocoanuts was provided. Before retiring they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion, to which, I regret to say, I had long been a stranger. I need not say I was agreeably surprised to find that, instead of being among cannibals, I was in the midst of devout Wesleyans. O what gratitude I felt toward the missionaries, those brave soldiers of the Cross, who came into these distant lands to teach the will of God to these benighted people! Well and faithfully have they labored, and we derive the benefit of those labors. No longer were the diabolical orgies of the heathen priest tolerated. The wail of victims no longer fell upon the ear; the solitude was undisturbed by sounds of midnight massacre. All here was peace, piety, and religion."—*Moister's Missionary Anecdotes,*

—The *Philadelphia Sunday-school Times* says:—Infidelity has no foothold with children. One must have got a long way from his father's house and wasted a large share of his substance before he can sit down contentedly with swine to fill himself with the husks of unbelief. Mr. O. B. Frothingham's "Independent Society," in New York, recently tried to start a Sunday school; but it wasn't found easy for those who believed nothing to try and teach it to children. As *The Tribune* puts it: 'It was found somewhat difficult to define the exact foundation and method for the school in a religion which appeals chiefly to mature and positive minds." So after much discussion "it was finally deemed impracticable for the present to have a school for the children." That religion is never worth much which cannot be taught to children.

—A lady correspondent of the *Advance*, says:

Why does the Lord give rules for women to observe when praying or prophesying, in 1 Cor. xi: 5, if in the fourteenth chapter he forbids it? And why does he say, "Ye may all prophesy, one by one"? xiv: 31. If we are to take it literally that she must not "speak" then she must not pray nor sing in church. Was Anna's voice never heard in the temple? And why did God say, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy"? Nor was it only for apostolic times; for Peter cried out, "The promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." And may the God of Israel explain to us the original meaning of the eleventh verse of the sixty-eighth Psalm.

—Rev. A. Scott on Open-air Preaching, in the *Christian*:

Religious open-air services cannot be successfully conducted by *one individual*. The work must be a company concern. The first thing to secure is a crowd, and the most natural way to secure a crowd is to have a crowd to begin with. The attraction of a crowd is most wonderful. It may in certain circumstances be a difficult thing to make a crowd, but if you have a crowd to begin with you will soon swell the little one into a great one. A crowd attracts like a magnet. Then there is the singing,—you can't do without that; and it ought to be good and effective, and that you cannot have apart from numbers. Then, if surrounded by a band of Christian helpers, good may be done in another way. Many may be induced to stand and listen who are known to the preacher's associates, and these should be taught to take advantage of such an opportunity by getting hold of them as soon as the service is over and speaking to them about the Saviour; or they may also use their influence to get them to stay out the service. Sometimes a very simple word whispered in the ear, or a kind look, or a warm shake of the hand, may effect this much. Who knows what golden sheaves may not be reaped from such sowing?

But what advantage will there be in all this to these helpers? For one thing, it is a splendid way to confess Christ. None of us can exaggerate the blessing of such a confession to all who make it. Such a confession will do far more to convince the world that there is reality about religion than many of the more *common ways* by which believers confess their faith in Christ. True, the band who accompany their pastor to the market-place may be called by the world "a lot of fanatics." Well, suppose they should. Perhaps the truth is, if all Christians were to act in such a way as that the world should call them all by that name, their influence might be greatly increased. What we want to-day is a little more of what the world chooses to call fanaticism. Again, the open-air service is one means by which a great many may be led to work for the master, and thus there is an advantage to be reaped by those who are so engaged. The idea which the pastor or the leader in an open-air mission has to impress upon the minds of these Christian friends who stand around him, is this: that they are there to help him—not so much to get a blessing themselves, as to act as the medium through which the blessing is to flow to others. Mr. Moody says that one of the questions he would ask an applicant for fellowship would be, "What work are you prepared to do for Christ?" But to me the difficulty appears to be in cutting out so many different kinds of work, that we may have something definite to offer to each one who is willing to work. To know how to give to every man his work to do, is a problem, in the working out of which, a Christian ministry will either show its wisdom or its foolishness. To me one thing seems very plain, and that is—that if all the members of our churches are to have something found for them to do, we must either devise means by which our present agencies are to be greatly multiplied, or else draw all into some simple, common movement, where each one may prove helpful and be happy in the thought of it.

The open-air service, I think, is such a movement, and the probability is that if a pastor could so enlist the sympathies of all his people in the work, that they would take a pleasure in going out into the streets and lanes of the City with him, they would then not be long in finding for themselves other kinds of Christian work. Here, as elsewhere, the great point is to get a commencement made. Another advantage is that such work is likely to baptize those engaged in it with a true love for souls. You get fifty of your people to go out with you, and you ask them to sing "*Rescue the perishing*"; and whilst they are singing it, one by one the perishing are attracted and stand near to listen. Surely, there is not one heart in all the fifty that will not then be moved in true sympathy! And surely the prayer that those perishing ones may be saved will be breathed forth by more than a few! To secure such a result—oh, only to get our people touched with some degree of Christ-like sympathy for the lost!—is worth a world of effort.

I do not go to God with the same assurance for every thing. I can't find a specific promise for white bread in the Bible, and I sometimes have to eat brown; but bread is promised, and somehow I know that I shall get that. But in spiritual things there is no uncertainty; there is a rock to rest on in that line.

Selections.

LIFE ABUNDANTLY.

(*Continued from our last issue.*)

"THE HOLY LIFE."

A LITTLE book entitled "The Holy Life," containing three narratives of Christian experience, fell into my hands at this time. It was read several times with considerable surprise and doubt. The sketches were just so many mirrors in which the experience I was passing through was more or less reflected. Each of these individuals described much that I had painfully learnt from experience. The sinning, confessing, and realizing forgiveness they spoke of, as having been experienced again and again with the cheerless hope of the Christian life being the same to the end, had been felt over and over by me far too frequently. But the testimony that they had at last found the way of victory, rest, and holiness, in ceasing from resolutions of amendment to be carried out by a more dertermined will and greater energy, and by simply trusting Jesus to deliver, was something scarcely to be received at first sight. At this time, sanctification by faith was, in a measure, a matter of practical experience to me; but such a deliberate statement of it raised the doubt of its being a reality. It reminded me of venturing alone far upon a sheet of ice, which bore me safely, but on examining the depth of water beneath, notwithstanding the absence of any signs of the ice breaking, an uneasy feeling crept over my heart, strongly inclining me to retrace my steps immediately. So a sight of the gulf over which faith formed the bridge, started the question regarding the sufficiency and safety of the path thus afforded. So long as I merely walked, without asking why, all was well. No sooner did I begin to reason about it, than, like Peter, I felt ready to sink amid the threatening waves. But to obtain deliverance by simply *trusting* Christ was greatly at variance with my long-cherished legal spirit. When stated as it was in the little book, the doctrine appeared quite new, and rather questionable. I did not remember having heard it before, except from a quarter that at once raised my prejudice, and in the form of assertion by some believers that they had not sinned for a certain length of time. The want of the author's full name on the little book, along with some doubtful expressions, made me not a little suspicious. The fear of heresy and extravagance was about to call for a halt, if not a retreat. But if such a doctrine, and the life in the belief and realization of it, were in accordance with Scripture, it seemed the very thing so long desired. I never heard it preached, never saw any one professing to have experienced it, nor until then had I found it so definitely stated in any book. There was reason for hesitating. After further examination, however, it appeared so much in harmony with Scripture, and so desirable in realization, that I felt inclined to hold by it, and take the consequences, even if these should result in my being considered as heretical and extravagant.

The scruples regarding the soundness of the doctrine were removed in a way at once interesting and providential. A young man professing to have been recently converted, to whom I had given Duncan Matheson's Memoir, came to speak with me about his own experience in the light of Matheson's. In turning over the leaves with him, the following passage, regarding a mistake made by Matheson while a young Christian, appeared to me in a new light:—"I can see," says Matheson, "in looking back on that period of my story, where exactly I stood; I had begun in the spirit, and wanted to be made perfect in the flesh. My spirit was most legal—I prayed continually, and if I lost a moment, I tried to make it up as a man pays a debt. I had a scrupulous conscience, which brought me great torment. My eyes were fixed within myself, and my comfort was drawn from my frames. The Spirit's work in me was the ground of my peace and hope, rather than the work of Christ in our room. I did not see Jesus as my *sanctification* as well as my justification. I did not then know the meaning of progressive holiness:—'We all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.' Although I drew comfort from the person and work of Jesus, I did not *live* on Him. I was continually analysing my feelings, drawing comfort from what I thought was Divine, and rejecting what was natural. Hence my hope rose and fell like a barometer." Here was sanctification by faith stated by one known to be a safe man. This was a great relief, and went far in dispelling the doubts regarding the orthodoxy of the doctrine. The word of God, however, was felt to be the safest guide, and the most reliable test of truth. When I found sanctification by faith so clearly stated here, it was at

once delivered from the suspicion of belonging exclusively to any sect, nameless or otherwise, and appeared as safe, true, and catholic as the Scriptures. (Texts—Matt. i. 21; Acts iii. 26; xv. 9; xxvi. 18; John xvii. 15-19; 1 Cor. i. 30; Gal. ii. 20; Eph. iii. 17-20; vi. 16; Titus ii. 14; 1 John v. 4, 5; Luke xxii. 31, 32; Rom. vi.)

PRACTICAL MISTAKES.

The searching light of truth was beginning to unveil old errors. I saw that hitherto, if not in theory, at least in practice, I had had one way for obtaining forgiveness of sins, and another for overcoming indwelling sin, and seeking to please God. The former was sought by believing, the latter by painful effort. Between the two ways there was all the difference of *faith* and *works*. But I was now convinced by repeated failures, made after solemn resolutions, backed up by determined effort, that I had no more power to restrain my thoughts from evil than when destitute of the grace of God. The aid of prayer did not at all times avail, even when actually engaged in it; and when prayer was given up, the enemy got a decided victory. The reason of defeat now appeared to be, not the want of effort, but the want of faith. The frequent experience of failure made failure a frequent expectation and experience. Hence, in addition to the mistake in thinking that greater holiness could in some way be obtained by striving, I had sometimes fallen into the other error of imagining that this life of conflict and conscious failure must continue until the end. Instead of aiming at sinning not, I endeavoured merely to sin as little as possible.

This experience and its remedy have been well stated by the late Dr. Candlish in his lectures on the Epistle of John. "It is but too true," he says, "that in all we do we come short of the sinless aim. That, however, is no reason for our not only anticipating fault or failure, but acquiescing in the anticipation. Above all, it is no reason why we should take it for granted by anticipation that some particular fault of failure, foreseen and foreknown by ourselves, must be acquiesced in; for the special danger lies there. It is not merely on entering on any course of holy living, or engaging in any branch of holy labour. I feel certain that I shall sin in it. I have a shrewd suspicion as to how I shall sin in it. I can guess where the breakdown is to take place. I have tried already to keep this law as I see it should be kept, and to keep it perfectly. I will try again, asking God to incline my heart to keep it. I know well enough, indeed, that I shall fail and fall short. And I know well enough how I shall fail and fall short. Nevertheless, I can but try, and I will try to do my best.

"Is this, however, a really honest determination on my part not to sin? Am I not reconciling myself prospectively to some known besetting infirmity? Let us not deceive ourselves. Let us consider how inconsistent all such guileful dealing is with that 'walking in the light as God is in the light,' which is the indispensable condition of our fellowship with God and His with us. The very object of all that the Apostle writes on this subject is, that at the very least, we rise to the high and holy attitude of determining not to sin.

"We are to proceed upon the anticipation, not of failure, but of success, in all holy walking, and in every holy duty; not of sinning, but of our not sinning. And we are to do so, because the things which John 'writes unto us' make the anticipation no wild dream, but a possible attainment. We must assume it to be possible not to sin, when we walk in the open fellowship with God, and in His pure translucent light; especially not to sin in this or that particular way in which we have sinned before, and in which we are apt to be afraid of sinning again."

—*Life Abundantly*, by REV. W. C. JOHNSTON.

(To be continued.)

BIBLE-CLASS NOTES.

THERE are two ways of looking at most things, and I am sure there are two sides to that question of "giving," which formed the Bible study of the last number. I should like to bring the *privilege* side before you. Laying aside what we ought to give, what we have given, or given up, let us look for a moment at what we have *received*. How unspeakable the gift! How unfathomable the love which it manifests! If anything will fill up "that lack of loving readiness," surely it is this—to consider what has been *given to us*. Oh let us get over to God's side of the matter, and behold it from His point of view; for a little while let us find out what He thinks and feels about it! It is a wonderful way of getting rid of self.

What did the Lord give? Himself.

He gave *Himself*. I do not want to go beyond this to-day; everything is bound up in it; we would only unfold a little of its riches; and oh may the Spirit of God help us, each one, to stretch forth the hands of our faith, and take what He so freely offers us. "The Lord Himself," Is. vii. 14; do you realise it? "*Himself*, a King," Luke xxiii. 2; "A priest upon His throne," Zech. vi. 13; "*Himself* equal with God," Phil. ii. 6.

"He gave *Himself* a ransom for all," 1 Tim. ii. 6; "Gave *Himself* for us," Titus ii. 14; His love to us, Eph. v. 2; "*Himself* for *me*," Gal. ii. 20; "In love to *my* soul," Is. xxxviii. 17; "Himself for our sins," Gal. i. 4; "To put away our sins by the sacrifice of *Himself*," Heb. ix. 26; He was "cut off, but not for *Himself*," Dan. ix. 26; "For the trangression of my people was He stricken," Is. liii. 8.

And how did He give Himself? "He made *Himself* of no reputation," Phil. ii. 7; "and was made in the likeness of men." "Forasmuch, then, as the children are partakers of flesh and blood, He also *Himself* took part of the same, that He might destroy him, that is the devil, and deliver them," Heb. ii. 14-15. "And He cast out spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself* took our infirmities," etc. Matt. viii. 17. Yes: "*Himself* hath suffered," also Heb. ii. 18: "He glorified not *Himself*," Heb. v. 5: (but "God shall glorify Him in *Himself*") Is. xiii. 32; and "even He pleased not Himself," Rom. xv. 3; (but He received from God the Father honour and glory, when there came such a voice from the excellent glory, "This is my beloved Son, in whom I am well pleased"), 1 Pet. i. 17, Matt. iii. 17; He "endured such contradiction of sinners against *Himself*," Heb. xii. 3.

And why did he do this? "Ought not Christ to have suffered these things?" Luke xxiv. 26; "It pleased the Lord to bruise Him," Is. liii. 10; "By Him to reconcile all things unto *Himself*," Col. i. 20; "God was in Christ reconciling the world unto *Himself*," 2 Cor. v. 19; "For God so loved the world, that he gave His only Son," John iii. 16; "For the Father *Himself* loveth you," John xvi. 27; "Christ also loved the Church, and gave *Himself* for it," Eph. v. 25; And "made in *Himself* of twain one new man, so making peace," Eph. ii. 15.

And, for What this wondrous expenditure? "That He might present it to *Himself* a glorious Church, holy and without blemish," Eph. v. 27; "To bring you near unto *Himself*," Num. xvi. 9; and "*Himself* hath done it," Is. xxxviii. 15; He "hath reconciled us in *Himself*," 2 Cor. v. 18; "Now in Christ Jesus, ye who were afar off, are made nigh by the blood of Christ," Eph. ii 13; because "the Lord thy God hath chosen thee to be a *special* people unto *Himself*," Deut. vii. 6; Ps. cxxxv. 4; "Know that the Lord hath *set apart* him that is godly *for Himself*," Ps. iv. 3. What an honour! for this the sacrifice was made, "He gave *Himself* for us to purify *unto Himself a peculiar* people," Titus ii. 14; "Wherefore come ye out from among them, and be ye separate," 2 Cor. vi. 17.

"And behold God *Himself* is with us for a captain," 2 Chron. xiii. 12; All the journey through, "He will not leave you, nor forsake you," Heb. xiii. 5; "Lo, he is with you alway," and will be, "even unto the end of the world," Matt. xxviii. 20; till in the heavenly Jerusalem again it is said, "Behold, God *Himself* shall be with them," Rev. xxi. 3; "And the Highest *Himself* shall *establish* you," Ps. lxxxvii. 5; and now, beloved fellow-pilgrims, as we go by the way, as of old, "Jesus *Himself* draws near," and goes with us, "and expounds unto us in all the Scriptures the things concerning Himself," Luke xxiv. 15, 27.

Oh, does not this mighty love of God break unto your soul, and constrain you "henceforth not to live unto yourselves, but unto Him who died for you?" (2 Cor. v. 15.) He consecrated Himself for *you. Himself!* Can your mind grasp the one-thousandth part of what this means? Oh no! the magnitude of such an offering cannot be estimated on earth; and "Eternity too short to tell out all its praise." But does it not seem to crush the thought that we can offer Him anything, yet He bids us? It is true "He hath made all things for *Himself*" (Prov. xvi. 4). It is true all is His own, but he has given us the responsibility of "choosing whom we shall serve" (Josh. xxiv. 15); and remember, "his servants ye are, to *whom ye obey*" (Rom. vi 16). He does not force us, He *waits* for us to surrender all to Him. He wants a willing service, that it may be *perfect* freedom. Think of the privilege; think of His condescension, to give us such a joy as this! —that we may manifest in this tiny measure our gratitude to Him, that having so freely received, we may freely give! It seems to me we can only thank Him. Need we a strong motive to yield our little all into His hands? He uses no pressure. He *only gives* Himself; if that does not move you and touch your heart, I know of no greater power wherewith to persuade you. But remember, there were some who "believed in His name," to whom "Jesus did not commit *Himself*" (John ii 23, 24), *you* will be the losers by any reserve! Oh, shall we not, as our deepest joy, our most blessed privilege, bow before Him, and abandon to him our all? (B. G. L. H. *Female Evangelist.*)

RECENT REPRESENTATIONS OF THE LIFE OF JESUS IN GERMANY.

BY REV. M. J. CRAMER, OF COPENHAGEN.

IT is well known that the "Life of Jesus" (first edition of 1835) by the late Dr. D. F. Strauss produced a revolution in the theological world. But his attempt to resolve the Gospel records into myths, and Jesus into a mythical person, proved a miserable failure. A host of defenders of the "faith once delivered unto the saints," arose, Strauss himself was driven, by the overwhelming array of facts and arguments, to change his views, and acknowledge the historical reality of the person of Jesus. Since then the person of Jesus has been the ground upon which the principal theological battles have been, and are still being, fought between the orthodox and unorthodox parties. But the orthodox party has been obliged to change its base of operation. Instead of basing the truth of the Gospel history and of the divinity of Christ upon the miracles recorded by the evangelists, it began to, and did, prove the historic verity of the Gospels, the miracles, and the divinity of Christ, by the unparalleled perfection of the moral and intellectual character of the "man, Jesus of Nezareth," as described by some of his immediate disciples and friends. Having demanded nothing more than the simple humanity of Jesus of Nazareth, the defenders of Christian truth have from this platform asserted, expounded, and proved to candid minds, his true divinity. Among these defenders may be mentioned Neander, Ullmann, Tholuck, J. P. Lange, Bushnell, Gess, Van Oosterzee, Nast, Schaff, Presensé, Farrar, Luthardt, and many others.

Another class of theologians, however, while starting from the same point, have stopped short, and given us or described, a being that is something more than merely human, and something less than truly divine—the embodiment of the perfection, refinement, and sublimation of morality and religion. Among these Dr. Theodore Keim, Professor of Theology in the University of Giessen, is unquestionably one of the most prominent, on account of his rare scholarship and incisive pen. His work "History of Jesus of Nazara" (three royal octavo volumes of respectively 656, 626 and 674 pages—Zurich: Orell, Fuessli, & Co., publishers, 1867-72) indicates the critical scholar and "ready writer."

Dr. Carl Hase, Professor of Theology in the University of Jena, is another one of those great scholars who have made "The Life of Christ" a specialty. Years ago he published such a "Life," which has passed through several editions. More recently he gave a "History of Jesus" (8vo., 612 pages—Breitkopf & Haertel, publishers, 1876) to the world. This work is not intended to supersede the former. It embodies the results of over fifty years of study and reflection. The academic lectures which form the basis of it were first delivered in Tubingen during the winter of 1823-24, and again in Leipsic in 1828, and since then at Jena. Dr. Hase is at once a profound and accomplished scholar. He has something of the romantic in his nature. His predilection for the fine arts is only second to that for historical theology. And yet he is by no means a mere "fancy theologian." His productions bear the impress of a rational, well balanced, and conscientious mind. This is especially the case with the work before us. In the Introduction he discusses, first, the sources of information for a history of Jesus, namely, the Gospels, writings of the Church fathers, and the Apocryphal Gospels; second, the form and conception of such a history; and, third, the literature on the subject. The history itself he divides, besides a "preliminary history" of the birth and childhood of Jesus, into three periods—the first of which extends from the baptism of Jesus to the death of John the Baptist; the second, from the death of John the Baptist to the anointing of Jesus by Mary Magdalene; and the third, from this event to his resurrection. Dr. Hase, like Dr. Keim, differs in his conception of the person of Jesus Christ from that of orthodox theologians. He, too, believes in the purely human development of Jesus. He, too, describes a different being from that believed in by the Christian Church; although he thinks that the being whom he delineates is the real Jesus, upon whom the Church is built. He believes that the early Church synods and councils have mis-

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conceived the proper nature and character of Jesus as described in the Gospels. But, then, the question may be raised: Who is right—the majority of the Christian councils and denominations, or Dr. Carl Hase? Can it be possible that the Christian Church, as a whole, has for eighteen centuries been wrong in her conceptions of the person of Jesus Christ, and only a few German theologians of the nineteenth century have been favored with the right and proper conception of that wonderful Being? We leave it to the thoughtful reader to answer these questions. Dr. Hase, however, believes in the greatness of Christ, for it is abundantly attested by the wonderful effects of his life and teachings—of Christianity. "Christ," he says, "will continue to pour out his blessings upon mankind without being in danger of being resolved into a myth, or without trembling, like the Olympian Zeus, before our modern Titans."

Prof. Dr. W. F. Gess's work, "Christ's Testimony concerning his Person and Work in its Historical Development." (12mo, pp. 355—Basle: Bahnmeier) has the true evangelical ring. This is the first part of an entirely new elaboration of the author's work that appeared in 1856, under the title, "The Doctrine of the Person of Christ." The second part will contain the testimonies of the apostles concerning his person and work. In the first part Christ's testimonies concerning himself are chronologically arranged and discussed. It is a life of Jesus Christ and his work, constructed from his own sayings and doings. Here justice is done to that wonderful Being. He is made to appear to us by his wonderful teachings and works as truly human as well as truly divine. The author accepts the four Gospels as genuine and authentic. He knows, as every candid theologian must know, that the external evidences in favor of the genuineness of St. John's Gospel are simply irresistible, and by the line of this Gospel he leads us into the inner circle of our Lord's own friendship, and we are thus admitted into the secret and method and life of the Saviour of the world. When the second volume is completed, this work will be one of the richest contributions to the truly evangelico-Christological literature of our day; it deserves to be translated into English. —(*Chr. Advocate.*)

AN ESTIMATE OF RENAN.

M. Renan (says his fellow Frenchman, M. Doudan, in his just published correspondence) is a great coquette in the order of the theologians and of the savants. His coquetting is mixed with impertinence, but he gives the men of his generation what they desire in everything, sugarplums which smell of the infinite. He is like some chemists who have turned cod-liver oil into a very agreeable beverage; only the active principles of the cod-liver are gone, and the children remain as lymphatic as they were before. When I read him I sometimes get angry at the thought that he can make me take what he says for real reasoning. . . . Music has this superiority over the other arts and even over literature: it still says something to the soul when words expire, as it were; but on the other hand it has this inherent defect: it is perforce vague, it is half physical and half moral. Well, our time is excessively fond of this mixture of physical and moral; it wishes to be moved rather than to reflect; to be rocked in music, forward, backward, without ever advancing, and without using its will. Renan gives his readers this rocking sensation, with his dreamy style, which is soft, insinuating, which handles the difficulties without much pressing them, like small serpents. It is music, the kind of music which Plato did not admit for the education of youth. At the sound of this music we resign ourselves to be amused with everything; we support despotism while we dream of liberty; we forget to move our oars, and we are let down the insensible current of the waters, thinking agreeaby of the energetic souls who once changed the world and made it better, "because," says M. Renan, in his insolent pride, "these souls were narrow, and did not understand the complexity of the world."

TELEGRAPHIC NEWS.

London, 13th September: The Turks, in making an attempt to cross the Morava river, attacked the Servians between Deligrad and Alexinatz. They were, however, repulsed.—Several leaders of the atrocities in Bulgaria have been arrested and sent to Stamboul for trial.

15th: Advices from Madrid state that the Spanish Government has ordered the removal of all outward signs of Protestantism in chapels as well as in schools throughout Spain.

Brussels, 15th: The Geographical Congress now sitting here has adopted a proposal made by the King for an international Central African station for the purpose of aiding in the repression of the slave trade, and as a base for operations in future explorations of Africa. Sir Bartle Frere has been made a member of the Executive Committee.

Constantinople, 15th: The Porte has notified to the Great Powers that the conditions upon which it would be willing to enter into the proposals for peace are—the occupancy of the principal Servian fortresses and demolition of the others—the reduction of the Servian army to 10,000 men—the investiture of Prince Milan at Stamboul, and the construction of a railway through Servia.

London, 16th: Mr. Gladstone has written a letter, in reply to Lord Derby, in which he urges the convocation of Parliament.—In order to meet the pressing want of officers in the Madras and Bombay Staff Corps, a batch of cadets from Sandhurst have received orders to proceed to India and join direct.

Constantinople, 16th: In addition to the terms proposed by Turkey for concluding peace, the Porte also demands a war indemnity, or an increased tribute, to be paid by Servia.

17th: Negotiations for an armistice of ten days' duration have been concluded and signed by Turkey and Servia.

London, 18th: Sir Stafford Northcote, addressing a meeting in Edinburgh, denied that our Eastern policy had been hampered by any unworthy jealousy of Russia, or by a fear of our Mahomedan subjects in India. He went on to say that the empire of India defends good government. That the Porte had sent a commission to Bulgaria armed with judicial powers to inquire into the recent atrocities. Newspaper correspondents generally consider the peace conditions imposed by Turkey on Servia to be inadmissable.

19th: A large meeting to discuss the subject of the recent atrocities committed by the Turks in Bulgaria was held yesterday at Guildhall; the Lord Mayor presiding. —The Agricultural Bureau at Washington reports that the American cotton crop has declined since July, except in Louisiana. An average of 92 per cent. is expected.

Beldrade, 19th: General Tchernaieff has proclaimed Prince Milan King of Servia. Large numbers of volunteers are joining the Servian army from Russia and are composed chiefly of soldiers.

London, 20th: General Tchernaieff's action proclaiming Prince Milan King of Servia has been received with disfavour by Russia, and has been disavowed at Belgrade.—The official report of Mr. W. Baring, Secretary to the Legation at Constantinople, confirms the accounts that have been received of the very worst atrocities in Bulgaria.

21st: In an address delivered to his former constituents at Aylesbury yesterday, the Earl of Beaconsfield said that people had arrived at a conclusion which was injurious to England's interests, and fatal to plans entertained for the maintenance of peace. His Lordship said, to expel the Turks from Europe was impossible, that Lord Derby was now seeking to settle the relations between the Porte and its Christian subjects, and in so doing enjoys the cordial support of the other Great Powers, especially of Russia.—The Great Powers demand an armistice for one month.—Failing health has prompted the close of the late Prime Minister's career, but the Earl of Beaconsfield has been dissuaded from resigning his seat in the Ministry by Her Majesty the Queeh as well as by his colleagues in office.

Belgrade, 21st: Prince Milan has declined the dignity of the Kingdom of Servia.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 15th:

For Southampton.—Dr W Arnold Smith, and Captain H G Waterfield.

For Brindisi.—Mr J F Schenck, and Lieut-Col W Tweedie.

For Venice.—Mr G W Atkins, and Surg-Genl and Mrs Balfour and infant.

Per P. and O. Str. *Khedive*, 22nd:

For Southampton.—A lady and gentleman, Mrs Cooke and family, Capt and Mrs Prendergast and infant, Mr R E Twidate, Mrs Smallwood and infant, Major H S Knigh, 17th Foot, Surgeon G neral Inglis, CB, Mrs Hudlestone, Mr M Gasperr Mr E Linter, Mr F C Shaw, Mr J A Hitcham, Mr W R Hicks, Lieut Rogers, Major Dixon, Lieut Newman, and Mr J Crampton Doran.

For Brindisi.—Mr C C Bancroft, Mr W Jackson, Mr C Gregory, Mr W C Bonnerjee, Mrs W J Palmer, Mr T F S Wakby, Mr E Ruie, Mr H B H Turner, Mr H Savage, and Capt and Mrs Williamson.

For Venice.—Mr G A Atkinson.

For Suez.—Mr Sagrani.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy*, 12th:

From Southampton.—Mr E Knight, Capt Riddoll, Mr B J Safferin, Capt Highmoor, Mr and Mrs D Joscelyn, Mr R C Laughlin, Miss L Stamp, Miss M Mason, Mrs Kruchell, Mrs Corbett, Capt W H Ashe, and Mr and Mrs Voller,

From Venice.—Mr and Mrs Max Denso, and Mr Chopman.

From Brindisi.—Mr W Mellor, Mr Beaussier, Col Malcolmson, Mr H C Robertson, Mr Foster, and Mr Allanuckhia,

Per P. and O. Str. *Tanjore*, 19th:

From Brindisi.—Rev E Eberschweiler, Rev H Gildmeister, Mr J Fraser, Mr McNabb, Mr Alexander, Mr Keily, Mr Macpherson, Mr Kelbey, and Mr Black.

From Southampton.—Major Tyndall, Mr and Mrs Dick and child, Mr J Wood, Mrs Mitchell and infant, Mr Lefroy, Mr Newton, Mr Cooper, and Captain Maltby,

Domestic Occurrences.

MARRIAGES.

MCGREW—LORE—September 11th, at Moradabad, the Rev. Geo, N. McGrew, of Kingwood, W. Virginia, U. S. A., to Anna Julia, daughter of the late Rev. Doctor Lore, of Auburn, New York, U. S. A.

LECHMERE—TAYLOR—September 14th, at Tanna, by the Venerable the Archdaecon Leigh Lye, Charles Spring Lechmere, 20th Regt. N. I., to Florence, daughter of Andrew Taylor, Esq.

DEATHS.

SEXTON—August 20th, at St. Leonard's, Charles Vincent Dallas, child of Major J. M. Sexton, A. Q. M. G. Bombay, aged 5½ years.

WARD—August 27th, at Malta, Elizabeth Annie, widow of the late A. V Ward, Surgeon Major, Bombay Army.

CADELL—August 31st, at Alwur, Rajputana, Anna Catharine, the beloved wife of Major T. Cadell.

TORRICKE September 3rd, at Hydraad, Deccan, Mr. Torricke, aged 72 years.

THOMSON—September 9th, at Cumballa Hill, Alexander Thomson, Esq., aged 51 years.

O'CONNELL—September 9th, at Ahmedabad, Elizabeth Mary, daughter of John O'Connell, C. E., aged 19 days.

HYKOOP—September 15th, at Baroda, Mr. Leonard Hykoop, aged 67 years.

DURAND.—September 16th, at Mehidpore, Richard de Jersey, infant son of Major A. Durand, 10th Regt. N. L. I.

"BOMBAY GUARDIAN."

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